

Project I.D. No. 154
NAME: Kanno, Maki DATE OF BIRTH: 1889 PLACE OF BIRTH: Fukushima
Age: 77 Sex: F Marital Status: W Education: grammar school, nursing sch.

PRE-WAR:

Date of arrival in U.S.: 1925 Age: 36 M.S. M Port of entry: San Fran.

Occupation/s: 1. farmer's wife 2. 3.

Place of residence: 1. Santa Ana 2. Garden Grove 3.

Religious affiliation: Christian church

Community organizations/activities: (husband) Director of Japanese Ass'n.

& Japanese Language School

EVACUATION:

Name of assembly center:

Name of relocation center: Poston, Arizona (husband interned in N. Mexico)

Dispensation of property: Left it with Americans Names of bank/s:

Jobs held in camp: 1. Nurse 2.

Jobs held outside of camp:

Left camp to go to: Santa Ana

POST-WAR:

Date returned to West Coast: Apr. 1945

Address/es: 1. Santa Ana 2. Garden Grove
3.

Religious affiliation: Christian church

Activities: 1. 2. 3.

If deceased, date, place and age at time of death:

Name of interviewer: Takarabe Date: 2/8/76 Place: Garden Grove

Translator: enlisted

T: Tell me your name, please.

K: My name is Maki Kanno

Q: Where were you born?

A: I was born in Fukushima Prefecture.

Q: When were you born?

A: I was born in 1898. I am 77 years old now.

Q: Do you remember about your childhood?

A: Yes, I do.

Q: What kind of man was your father?

A: He was brought up as an only son and he drank a little, but he never beat us when he scolded us. My mother was a daughter of a descendant of a 'samurai', and she came from town. I had one younger brother and many older brothers and sisters.

Q: Where did you rank among your brothers and sisters?

A: I was second from the bottom. As I was a daughter of my father's second wife, I had older brothers and sisters but I did not know them well.

Q: What do you remember well about your childhood?

A: My father was a quiet and honest man. He liked to have a drink at supper. My mother was a stout ~~and~~ started woman. She never treated me better than my older sisters or brothers because she had a strong sense of obligation. Father was a quiet and honest man, and when

he scolded his children he never used his hands. His father was a short-tempered man and he had been beaten when he was young. That is why he decided not to beat his children when he became a father, I spent a peaceful childhood with my parents.

Q: How far did you go to school?

A: I had education equivalent to the first grade in today's high school. After that I wanted to go to a nursing school, but as my grandfather did not like the idea of me leaving home, I waited till he passed away before I left home and lived in a hospital.

Q: Did you work in the hospital?

A: Yes, and studied about nursing and midwifery. Then I went to Tokyo and stayed there till I came to America.

Q: What was fun when you were young?

A: I didn't have ^{any} fun as I had older sisters. When I was in grammar school I never played after I came home from school.

Q: What did you do?

A: I was put to work. When I came home from school mother put me to work such as washing pots.

Q: Did you play with your friends?

A: I had a cousin but as I had to work after school I could not play. I was kind of rebellious as I had to work and could not play. I think mother was very strict.

Q: Did you have any sad experience when you were little?

A: I didn't have any sad experience when I was little as our family was not poor although we were a farming family. My grandparents were wealthy and I was spoilt as a village master's grand daughter when I was in grammar school, so I did not have any sad experience.

Q: Didn't you have any time to play?

A: I had some time to play, but I was put to work when my friends came to play with me. I didn't like that, but I was resigned that mother wanted me to do that. When I became older I did not regret that.

Q: Did your father's former wife die??

A: Yes, she did. I had 2 older brothers and 4 older sisters, so I was almost at the bottom.

Q: What was your father's occupation?

A: He was a farmer. He was the only son who had a weak stomach, so he led a life like a young retired man fishing. When he became healthy he raised silk worm. He made me help with the work since I was little.

Q: Who taught you all kinds of things?

A: It was my mother.

Q: What did she teach you?

A: I was not allowed to have my own way, so I had to obey whatever my parents told me to do, or otherwise I could not get what I wanted.

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At our house, on New Years and Obon my father gave Kimono or something new to the employees and mother did the shopping. At one time, when I was around 12 or 13 years old I saw a material I liked among the fabrics mother bought. I thought mother was going to give it to me, but she let my older sisters pick what they liked, and by the time my turn came only the fabric I didn't like was left. When I said I did not like it, mother said she would not give me anything. Since then I did not say anything but just obeyed my mother. As we lived in the country I learned sewing, weaving and ^{in order} making silk thread ~~to get ready~~ for the marriage. My brother's wife was good at making silk thread, so I learned doing that from her. Mother was good at weaving, and she taught me how to weave. I learned everything I had to know to be a country bride, but I did not want to get married early, so I left home. In those days girls married around 17 or 18.

Q: When did you start going to a nursing school?

A: When I was 18 years old.

Q: Did you stay home after you quit school?

A: Yes, I learned sewing and weaving to prepare for marriage, but I didn't like it.

Q: Did you go to Tokyo and attend a nursing school?

A: I received a nurse's license in Fukushima Prefecture, but I went to Tokyo to practice midwifery.

Q: What school did you go to when you were 18?

A: I went to a nursing school.

Q: What did you study at the nursing school?

A: I studied the anatomy of the body for 2 years. At the same time I studied obstetrics. In those days we had to work at a hospital after we graduate from the school, so I did. I thought I would rather work in Tokyo than in the country, so I went to work at my mother's friend's who was practicing in Tokyo.

Q: Did you study ^snuring and midwifery at the same time?

A: Yes, I did. I started working there promising that I would work there for 2 years, but I could not be on my own in 2 yeats, so I worked for 6 years. Then I came to America.

Q: Do you have any episode as a midwife?

A: There are some.

Q: What was in\$teresting?

A: At first I was marvelled at human body, but in the course of time I think I learned a lot. I worked at all kinds of families, rich or poor. When I received a phone call, sometimes I went to that house by a car, ricksha or walked. I had to be careful not to let the customer pay too much expense. When my doctor went to a poor family sometimes he had to pay from his own pocket. In those days there was no business tax, so he helped the poor.

Q: How was it when you worked as a midwife alone?

A: By that time I was physically and mentally ready. Only one time I was annoyed because the husband of the patient bothered my work.

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At one time I went to the home of a movie director as his wife was going to have her sixth child. While his wife was having a baby, he was in another room not worrying about her. We don't have to worry about the first childbirth, but when a woman had babies many times we have to worry because her muscle would not shrink and she would bleed after the childbirth. In Tokyo we had to attend lectures by prominent doctors once a month, so we had good knowledge on obstetrics.

T: Tell me other episodes as a midwife.

K: What I didn't like most was to be bothered when I was working. I studied to be a midwife with new method.

Q: About how many students were there then?

A: There were not many students as it was a 2 year school. In those days after a midwife helped the childbirth she was hired to stay in that family for a week or two or sometimes a month or even a year. When I went to work at Prince Asano's residence I was told to stay there for about 3 years, so I asked him to hire a nurse to do that. I had just come out from the country when I went to Prince Asano's. The head of the hospital was very strict about the language we used, so he made us practise speech. I also worked in the pharmacy of the hospital. The reason I went to Tokyo was to become a pharmacist, but I came to America before I could get a license. I think I married too soon.

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T: Tell me more about your experience as a nurse or a midwife.

K: Around the time I came to America picture brides were not coming over any more. I wanted to work as a midwife but my husband did not let me work,

Q: What other experience did you have when you worked as a nurse or a midwife in Japan?

A: I did not like to pay much money to my teacher after I worked and made money. I had to pay him as I lived in his hospital. When I attended a woman after her childbirth I was paid 2 yen a day. In those days when a college graduate's salary was 40 yen a month, I was making 60 yen a month. That is why I looked down upon the college graduates. In those days college graduates could not get jobs. A nurse or midwife could get 2 yen a day, and if the patient had contagious disease we were paid 4 yen a day. I never attended a patient with contagious disease because I had to risk my life. I would rather work as a midwife as there was no such danger.

I had been living in Tokyo till 2 days before the Great Earthquake of 1923, and went back to Fukushima. After I heard about the Great Earthquake I was worried about my teacher, so I went to the newspaper office everyday to see what kind of news were coming in. As many people were evacuating from Tokyo the hospital where I worked before was busy so I helped them. When the bridge on Tone River was repaired after 2 weeks I went to Tokyo. When I arrived at Ueno station everything was burnt and nothing was left. It started to rain. I ^{found} a ricksha and went to my teacher's hospital on it. Since then I stayed there until I came to America.

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Q: How many years after that you came to America?

A: I was planning on coming to America by Christmas of 1924, but my younger brother died from infectious disease the night I was married. As we thought mother would be too lonesome if I go to America after my brother died, we delayed our departure by one ship and left Yokohama on Dec. 25, 1924 and arrived in San Francisco on January 1925.

Q: How did it come about that you and Mr. Kanno get married?

A: Kanno was 35 years old when he went to Japan to take a wife. He went to Hawaii when he was 17, and from there he came to America. When he failed in business it took him 3 to 5 years to recover, so he did not have time to get married. As the Immigration Law was going to change he hurried back to Japan. I happened to be living as an old maid. I was 25 years old then. We didn't know each other. He was from a neighboring village. When two people get married their relatives investigate each others genealogy. Somebody from my husband's side went to my hospital and asked the doctor about me, so the doctor said good thing about me.

Q: Who matched you?

A: The go-betweens did.

Q: Did your father or somebody know him?

A: As he was from the neighboring village we knew about him. What we liked most about him was that he did not drink nor smoke and was a very serious man.

Q: Did you have miai (an interview with a view of marriage)?

A: While I was in Tokyo a telegram came from my mother telling me to come home. My younger brother was in a hospital in Aizu with Typhoid fever. It was after the Great Earthquake and there was no medicine in those days. When I arrived at Fukushima Station my father met me and told me that my brother was seriously ill. I was going to Aizu right away, but as there was 2 hours' waiting time for the train to Aizu I went home. On the way home I met two strangers. When I arrived home my older brother asked me if I saw two men on the way. They were Kanno ^{and his} friends who came to meet me. They thought I was the girl so they came back and met me. That was my miai. My mother did not meet him as she was in Aizu with my brother, but she knew the go-betweens well and if they were to arrange the marriage, and as Kanno did not drink nor smoke and working steadily in America he will be a suitable person for me so she agreed to the marriage. That is how our marriage was arranged. My brother died on our wedding day.

As automobile was too extravagant, in those days I went to the groom's house on a rikisha. In those days it was a custom to get off the rikisha when we pass in front of a shrine. When I got off of the rikisha my new umbrella broke without any reason. Later I found out that my brother had passed away at that moment. As my brother died of contagious disease he had to be cremated, so the next morning Kanno and I went to the crematory in Wakamatsu. Our wedding and the funeral came at the same time and my parents lost two children, so we delayed our departure by one ship.

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Q: How did you feel when you saw Mr. Kanno for the first time?

A: I thought he looked weak so I wondered if he was in poor health. I did not want to marry a man in poor health. I had no intention of getting married then, but my husband wanted to get married as he was getting old. When we left, mother wanted us to come back to Japan in 5 years, but as it was so far away we went back to Japan after 10 years with 2 children to make mother happy.

Q: Did you think Mr. Kanno was a gentle person when you saw him for the first time?

A: My first impression of him was a serious man. At that time he did not tell me that he was a Christian, but I knew he was a serious man who did not drink nor smoke. As he was such a serious man my mother agreed to give me away. When I came to America I was going to join a church as my husband was a Christian.

~~Side 2~~
My doctor said, "I heard you are going to America. America is a Christian nation so when you go there you should become a Christian." I said, "I will become a Christian as my husband is a Christian." People were surprised saying, "You are going in a high spirit, aren't you." We arrived at San Francisco on January 12 and came here on January 14. On Easter of that year I was baptized by Rev. Nakamura.

Q: What was Mr. Kanno doing here then?

A: He was farming ~~prise~~ of his own.

Q: Did he own the land?

A: He could not buy land as he did not have ~~A~~ American citizenship. He was sharecropping. After he took a wife it was not good to move around so he grew asparagus which is perennial. It is good for about 20 years.

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years once it is planted. After I came here I helped grow asparagus.

Q: Didn't you work as a midwife at all?

A: No, my husband would not let me work.

Q: But you worked in the field, didn't you?

A: Yes, I did because I was a farmer's wife. I thought I should obey my husband so I did not want to work against his will. I became a Christian and worked in growing asparagus for a long time. Asparagus growing is a ceaseless work, but on Sundays my husband took children to Sunday School. As we had helpers someone had to stay home, so I stayed home.

Rev.

Q: Do you know about Junzo Nakamura?

A: I don't know him too well. The year after he baptized me he went to San Diego and became ill and died. I know that he left a will that he wanted to be burried where Mr. Furuta's daughter is burried.

Q: What kind of a person was Rev. Nakamura?

A: When Rev. Nakamura saw Japanese working he passed by raising his hand, so people knew it was Rev. Nakamura. As there were not too many church members they could not support the church, but the local people supported the church as there was no Buddhist church in those days. I think our church is about 70 years old. Rev. Nakamura was a gentle person. When my husband was still single Rev. Nakamura used to come and visit him during the lunch hour. He read the Bible, prayed and talked. Sometimes he brought lunch for my husband, too. Rev. and Mrs. Nakamura did not have any children

but Mrs. Nakamura took care of the children of the church members. In those days there was no place to go for recreation so people attended the church faithfully.

Q: What kind of work is involved in asparagus growing?

A: Asparagus growing requires much work. When asparagus is cut and brought in we sort them out. At first we did the sorting by hands but after our sons started working we put asparagus on a conveyor belt and 4 or 5 people lined up and worked like an assembly line. We were the first ones who started that system. Later, all the tenant farmers started doing that.

Q: About what time did you start working in the morning?

A: We started working at 7 O'clock. I went to packing shed around that time.

Q: What time did you get up?

A: I got up around 5 a.m.

Q: What did you do after you got up?

A: I had to cook. Those who have children sent them out to school.

Q: Did you go out to work by 7 O'clock?

A: Yes, I did. Asparagus are cut everyday, so until they are brought in there is no work in the packing shed, but I had to get the boxes ready. As we had to ship out the asparagus picked that day, sometimes we had to work late.

Q: What did you do in the afternoon?

A: We eat lunch at noon and rest for an hour. Then we continue the work. Those who cut asparagus work in the field. I do the sorting in the shed. As much of asparagus is not eatable we named our asparagus the "Green Asparagus" to show that our asparagus has more eatable parts. In produce markets in Los Angeles our asparagus was known as good asparagus.

Q: What time did you quit working at night?

A: Sometimes we had to work till around 8 O'clock because we had more crop depending on the weather of that day. We had to finish packing that day because we had new crop coming in the following day. We had to pack all the asparagus we picked that day and ship them out to the market.

Q: Did you eat supper after you finish working?

A: When we worked late I gave the workers supper in between.

Q: About how many workers did you have?

A: There were about 8 people working in the shed, but there were other people working outside.

Q: About what time did you go to bed?

A: We had to get up early so we went to bed by 9 O'clock at the latest. We had a Mexican boss, so we told him what we were going to do the following day. But if the weather is hot we had more asparagus, so we had to work longer. We repeated the same thing day after day. We cut the asparagus when it is about 8 inches long. The white asparagus is for canning.

Before that my husband had a contract with a spinach cannery and grew spinach. It was such an easy work that it was taken away by the white people. During the rainy season from October to April there was no work, so Kanno was wondering what he could do. Then a field boss of a spinach cannery in Los Angeles came and asked him if there was anybody who would grow spinach around here. Kanno decided to do the work and grew about 40 acres of spinach. As the soil was good spinach grew well. He cut them, put them in big crates and shipped them to the cannery for \$25 a ton. The landlord found about about it and started growing 100 acres of spinach and took the work away from my husband. When the spinach was ready to be harvested, we cut it ^{from} about 2 inches above the ground so that we could harvest the second crop. As the root of the spinach was left in the ground it became the fertilizer when we ploughed the ground to plant lima beans. We do not plant tomatoe on the same place every year. Nowadays we fumigate the soil, but it is hard to do that with asparagus. My oldest son who graduated from U.C. Davis said that it takes a long time to improve it. If the asparagus seed is no good we do not get much crop.

Q: Did you experience hardship during the Depression?

A: We were fortunate we were growing asparagus. If we were growing other vegetable it would have been different. Not everybody could grow asparagus. That is why I did not feel the Depression.

Q: Didn't the price of asparagus go down?

A: No, it didn't. There wasn't a time we could not sell asparagus.

People thought we were hurting as we were growing only asparagus, but it was the opposit. When the Depression came it didn't affect us as we were growing only asparagus.

Q. Were there many people around here who were badly off?

A: I don't think there was anybody who was badly off around here. Maybe because I didn't notice it as I was not badly off. There might have been some people who were badly off in other districts.

Q: Did your husband serve the Japanese Association as an officer?

A: Before the war he served as the chairman of the board of directors of the Japanese Language School and the pastor worked as a teacher. About a year before the war started the church decided it should have connection with the community so they organized the Japanese Association and Mr. Furuta became the president and my husvand became the treasurer. When the war broke out they were arrested. Mr. Furuta was taken all the way to Texas.

Q: Did the white people exclude Japanese before the war?

A: Yes, they did. As I was a woman and as I belonged to a church I was not excluded. Kanno came here in Spring of 1945 to inspect the place. He went to the church, to the ranch where he had the white people farm but nothing happened. On about the 8th day some drunk white men went to Mr. Nitta's and said Mr. Kanno was hiding there, so Mr. Nitta's son said Mr. Kanno was not there.

WRA

In those days there was no office in Orange County for people who came back from camps^{but} there was one in Los Angeles. When this incident occurred Mr. Nitta's son called the office in Los Angeles. In those days the white people around here had signed a paper to exclude Japanese. Since the incident occurred representatives of Santa Ana police department, leader of the Methodist church and other community leaders got together and discussed the matter. They said they would protect Japanese so anybody who want to come out of the camp should not be afraid. Kanno went back to camp after he heard that. When I asked my husband how the situation outside was, he told me what had happened, and ^{what} the police and the community leaders said. "Then, let's go out", I said. As my husand was on parole and could not leave the camp right away, I left the camp with a Nisei couple.

When Kanno came here that Spring to inspect the place a white family was living in our house. My husband asked them to vacate the house as he was coming back from the camp^{but} they said they cannot move as they did not have anywhere else to go to. After Kanno went back to the camp an express mail came telling us that the house was vacated. We could not leave the house vacant, so I left the camp and came back with a Nisei couple.

After I came back I always had a pencil and paper in my pocket so that when visitors came I could ask them to sign their names on the paper. However, the visitors were all pastors. A Quaker pastor and his wife came from Pasadena to see me as they heard that a Japanese lady came back from the camp. I had never met them before.

I admired them for coming all the way from the city to tell me that if I needed help to let them know any time. I knew that in America they do not harm women. I had no reason to be harmed so I was not afraid.

Only once I had a problem. When I heard that the people living in my house was leaving that afternoon I went there to change the name on the electric bill over to me. The man from the electric company told me that I had to pay \$50 deposit in cash and sign my name. I said I would not pay the deposit nor sign my name as I knew the regulations has been changed. He must have thought I did not know anything as I was a Japanese woman. Then he said he would shut off the electricity, so I told him to go ahead and do that. He shut off the electricity, so that night I did not have any light. Next day was Saturday and my husband came home. While my husband and I were out that day Mr. Hall who used to be a missionary in Japan came and left a note saying that a minister of the Methodist Church in Huntington Beach will come and pick ~~us~~ up and take ~~us~~ to his church on Sunday. The next day the pastor came from Huntington Beach to pick ~~us~~ up and took ~~us~~ to his church. There I met the man from the electric company who shut off the electricity. When he saw me he turned pale. When the worship service started he was leading the choir. That pastor was transferred to another church later. As I belonged to a church I was not afraid of anything.

Side

Q: Was the electricity turned on the following day?

A: We had to go to the electric company before 3:30 p.m. in order to have light that night, but Kanno went to the Immigration Office and did not come back in time so we did not have light that night. We got up when it became light the next morning. Before I left for the camp I signed a paper promising that I would give the people who use our land one month's notice before we take over. We came back in April, and in May the land was returned to us. That worked good for us.

Q: How did you feel when Pearl Harbor was attacked?

A: We were fertilizing the field when we heard the news that Pearl Harbor was attacked. We thought a serious thing has happened. My husband used to say that if a war between Japan and America break out he would go to Mexico as he could speak Spanish, but the Standstill order was out and we could not go so far. In the meantime he was arrested. On December 7th, 27 people were arrested from this district because many people had donated to the Naval Association. The Americans thought that the Japanese Association would help the Japanese Army if they invade America. My husband was the treasurer of the Japanese Association, and also the chairman of the board of directors of the Japanese Language School. That is why he was arrested in February of 1942.

Q: Was he arrested on the night of December 7th?

A: He was arrested in February of the following year. They started ~~arresting~~ the officers of the Japanese Association and then the Japanese Language School. My husband was arrested in connection with the Japanese Language School.

Q: When was he arrested?

A: In February of 1942. It was a rainy day. Before I went shopping I told my husband to shave as we didn't know when the FBI would come, but when I came home he had not shaved yet. While we were eating lunch FBI agent, policemen and others, altogether 4 men came. In those days there were many phony FBI agents so my oldest son asked the F.B.I. agent to show his badge. He did, and they came in the house.

When they came in they told my husband not to move as they came to arrest him. They didn't even let him shave. The day my husband was arrested was Saturday, and he was taken to the jail in Santa Ana. Next day being Sunday I went to church. After I came home from church and had lunch I went to the jail with my children to see my husband. ^{when} I found out that he was going to be sent to ^{Tahanga 27} Tanga at 3 o'clock that afternoon I called the families of men who went to the jail with him, and they all came. We went to see him at Tahanga once. We thought they were going to stay there for a while so we didn't visit them the following week. Then we found out that they were transferred to New Mexico.

When we relocated, the people in this district were taken to a camp in Arizona by Greyhound bus on Friday and Sunday. Other church members left on Friday, but I left on Sunday as I was expecting a card from my husband on Saturday. The card came from my husband on Saturday so we left on Sunday. When I went to the camp other church members were in block 5, but we were put in block 37. There was a regulation that we could take only luggage we could carry in both hands. As my children were still in high school I sent their luggage with the Friday's group, so they were already there when we arrived at Poston.

Q: Where did you go first?

A: We went to Poston, Arizona. That was the only place we lived until we came back. It was a camp built in the desert, so when the ~~wind~~ blew dust piled up like a mound. The roof of the barracks was double but it was so hot that my children cried all night when we first went there. As the barracks were all alike we used to go to other people's quarter by mistake.

Living in such a place for $3\frac{1}{2}$ years Japanese could not sit idle, so we made the camp beautiful by planting trees and grass. Some young men made a carnival by using a tractor. We picked iron wood and made vases and other things out of them and had exhibitions. There was a pastor who translated a week's news into Japanese and let us hear it in the auditorium, but he was arrested as a spy. When we hear groundless rumors in the camp all the time we become crazy, so we were looking forward to hear the accurate news.

Q: Did you work in the camp?

A: Yes, I did.

Q: What did you do?

A: I worked as a nurse. When the war came close to the end they let Nisei doctors and nurses leave the camp ^{and} ~~so~~ there was a shortage of nurses, so they asked us to volunteer. Of course I was paid \$19 a month. As I had not worked as a nurse for many years it was quite hard for me at first. I did not want to work on night shift, but Nisei nurses said I could not be an exception, so I worked every other week at night.

Q: When did your husband come back to Poston?

A: He was released early and came back in 1942. When he came to Poston he complained about the heat so much that we dug a hole under the floor where he could rest. The difference of temperature in the house and under the floor was 20 degrees. We also order a cooler from a mail order house.

Q: How deep was the hole?

A: It was about 6 feet deep and about 6feet square, so he took a nap there. Sometimes there were scorpions under his pillow. There were rattle snakes, too.

Not everything was bad. As a work of the churche's social service, we learned how to make artificial flowers and taught it to other people. The reason why we started doing that was because there were no flowers for the funeral when people died. We went to mess hall and got grapefruit wrappers and made flowers with them. For the leaves we used green spinach leaves. As time went by we became good at it. In the meantime a lady who learned flower making in Hawaii taught us how to make artificial roses and chrysanthemums. The teacher was paid and we learned flower making free. Not being satisfied by those flowers we made corsages with ribbon. When Mrs. Ooka taught flower making at a mess hall we helped her.

As I worked as a nurse I could not do that too much. Sometime I argued with the Nisei nurses saying that I didn't want them to tell me what to do during my shift. Some patient did not take medicine from young Nisei nurses, so I gave the medicine to the patient.

As there were many farmers they grew melon and sweet potatoe and they received \$16 a month salary. When the weather was hot the melon ripened and we could not eat them all. I had never seen peanut growing until I went to the camp. The life in camp was not all bad as we had the rest. I attended the church regularly there. The pastor was Rev. Serizawa and the members were from Imperial Valley area. They were devout Christians and I learned a lot from them.

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Q: Were there any troubles in the camp?

A: Yes, there ~~was~~. Some Kibei Niseis were against joining the service. They were the 'No, No group.' Those people were sent to Tule Lake. While the head of the camp was absent, some people started a strike demanding the release of a member of the Judo Club or something from the jail. At one time a fist fight almost started at a mess hall on the loyalty question. Kanno mediated between the two sides saying, "You should not fight over such thing. I was arrested but I was not told to be loyal to America. I just answered their questions. A man is free to join the service, so you should not criticize others for joining the service. It is not good to agitate from the side." The fight which was about to start did not start.

When the former block manager went outside the camp there was a vacancy of that position. People wanted my husband to become a block manager, but he had no intention of becoming one. He wanted the people to elect the secretary of the former manager as she worked hard and was trusted. She was elected the block manager, but the single men did not like it.

Q: Were the single men unreasonable?

A: Yes, there were some unreasonable people, but if you are kind to them they would understand.

Q: Was that woman a Nisei?

A: Yes, she was.

As this was America, even in the camp our demand was met and we could make rice cake at New Years. We were not mistreated in the camp as some Japanese newspapers reported because we were not criminals. We were put in the camp rather to be protected. That was what the blind pastor Rev. Kanichi Niizato preached in the camp. He said he regretted that he did not lead his brother to Christianity. He used to say that there will be a president among the Niseis or Sanseis.

Q: What had become of your ranch when you came back from the camp?

A: They had agreed to return it to us when we came back, so it was returned.

Q: Was it in good shape?

A: We had an agreement that they return the land in the same shape.

Q: Wasn't it ill-kept?

A: No, it wasn't. We left all the farming tools there. We only let them grow crops free on the land for two years. We had no trouble in getting the land back as they were good people. After I left the camp some people said that we received money from the church.

A man came to our house in May of '45 and said that Japanese Army is going to land here soon, so even Kanno cannot escape. He was not a church member, so we just listened to him. I felt sorry for him for thinking like that.

The Mexican who used to work at our house owned a grocery store when we came back. He said he would supply us with rice so we did not have to worry.

Q: Were you ever treated with discrimination when you came back?

A: No, we weren't.

Q: Did other people get discriminated?

A: When one church member who came back from the war in Europe went to a white barber shop, the barber refused to give him a haircut as he was a Japanese. I told him he should not have kept quiet but told him off.

Side 1 Q: What had become of the church?

A: We didn't have a church for a while. The first pastor who came was Rev. Noji. He had an old idea that unless the church members become spiritually strong we cannot work upon the people outside. It might have been so, but I think we should have helped people who came back from camps in their struggle to get started all over again. We did not do that. I think his way of thinking was luke warm. It was the period of reconstruction. Not everybody had things go as smoothly as we did. Some people had their own house but had to wait 5 years before they could move in. People who had a place to live could come back, but those who were renting could not come back until the landlord gave his permission or otherwise they had to find another place. The biggest problem was the housing, so everybody worked hard to have a house and settle down. Until then people wanted to go back to Japan after they made a fortune.

Q: Did you want to go back to Japan before then?

A: No, I didn't because we owned the land.

Q: When did you buy the land? Was it before the war?

A: Of course, it was before the war.

Q: About how many years before the war was it?

A: When we were renting the other land from the white man we bought this side. As our children were still small we had a Nisei man as a guardian. As he was a good man we did not have any trouble. After my son became older we had the ownership changed to his name. That is why when we came back from the camp the land was still there. We did not have to worry about the house either as we had one to come back to. Some who rented their house could not come back even though they were their house because they did not have good agreement.

Q: What other problems did you have in starting life all over again?

A: We did not have any problem in starting our live all over again, except my husband passed away early.

Q: When did he pass away?

A: He passed away in 1952. It was hard for me because he passed away in an important period. Children were still small, but the oldest son was already married.

Q: Did your oldest son take over your husband's work?

A: Yes, he continued farming. People were starting their lives all over again, but as Japan was defeated we were worried about Japan and sent all kinds of goods and money to Japan.

Q: When did you decide to settle down here?

A: I acquired an American citizenship. in 1952. I did not have any

intention of going back to Japan.

Q: Did you come here to live here permanently?

A: Yes, I did. That is why we bought the land when the children were small.

Q: What is your son doing now?

A: He is in real estate business.

Q: Is he your oldest son?

A: Both of them are.

Q: Who was the pastor after Rev. Niji?

A: I think it was a retired American minister.

Q: Who came after that?

A: Rev. Koda.

Q: Was the church useful to the community?

A: In those days it wasn't. This church was reconstructed after Rev. Kikuchi came and after Rev. Ikeda came it moved to the present location. I wish the church worked harder at the time people needed help in starting their lives all over again.

My husband passed away within 10 years of the reconstruction period so it was not good for the children, but I manage to tide over because I belonged to the church.

my neighbor
When we evacuated I wanted to buy my refrigerator. I didn't sell it to them but I lend it to them. When we came back they returned it to us. People told me to burn the kendo equipment, but I didn't

not
because my husband was arrested for having them. I still have them.

Q: How about books? Do you still have old books?

A: My husband had a photograph of the Emperor in his book. The F.B.I. agent took it with them. My second son liked to fool around with anything. At one time we bought him a radio for his birthday, and he put a wire on it and hang it out from his bedroom window. When the F.B.I. agents came, they were not supposed to go into Nisei's room but they did. They said they would take George's radio as it looked suspicious. ^{When} My son asked, "Aren't you not supposed to touch our stuff?", they said they just wanted to check it out. When we went to the police department the next day George said he wanted his radio back. There was a Hawaii-born man and his sister working in the police department. When George said he will take his radio back this woman said, "If you do such thing I will put you in jail with your father", so George replied, "Go ahead." She did not have any right to say such thing. The radio was returned by the police the next day. When I went to the jail in Santa Ana to see my husband and found out that they were going to be sent to Tahanga that afternoon I called the families of the men. The family members came to say good-bye to them. While I was writing down the address in Tahanga this woman asked me what I was writing, so I threw ^{the paper} away. One night when I was working at the hospital in Poston this women came seeking shelter as she was afraid she would be beaten up as a spy. Later she left the camp and went to Minneapolis where her daughter was.

Q: What kind of people were on board the ship when you came here?

Were there many brides on the ship?

A: No, not too many as it was the last ship that Asians could come here. After that Asians could not come here. Men could not even take wives. It was a cruel law. Those who could come here after that were kibei.

Q: When you came here were there many single Issei men working here?

A: Yes, there were.

Q: Around Sacramento there were gambling houses and brothels and the moral was corrupted. How was it around here?

A: There were brothels in Los Angeles but not around here.

Q: Were there people who lost all their earnings by gambling?

A: I didn't hear such thing around here as people went to Los Angeles to gamble. When I came here there was no Japanese labor camp around here, so I did not hear such thing. When my husband came here there was a Japanese camp near here and he lived there. At one time he became a boss. After the laborers came home from work they gambled and drank and quarrelled, so the boss took off and came back when they quit quarrelling. Later he left the camp and became an independent farmer. When I came here there was no Japanese labor camp.

strawberry
In olden days ^A farmers used to move every 3 years as they did not plant strawberry on the same soil for many years. After the war they started fumigating the soil. President Coolidge made a law prohibiting Asian immigrants. Men could not take wives except kibei women. It was a cruel law. After the war they let 185 immigrants come from Japan. We thought there would be a war between Japan and America.

Q: Did you think Japan would lose the war?

A: People who knew America thought so. Admiral Isoroku Yamamoto said that from the beginning.

Q: How did you feel when the war ended?

A: It was not a good feeling. Some people cried.